

THE
CHRISTIAN HERALD.

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Through the medium of active correspondents in London, Bristol, Liverpool and Edinburgh, we shall henceforth be enabled to present to our readers the earliest Religious Intelligence from Europe of an important kind. We expect in particular to be furnished with stated communications detailing the progress making by the Rev. Messrs. Patterson, Pinkerton and Henderson, in their respective tours undertaken to promote the circulation of the Scriptures on the continent of Europe, and in the islands of the Northern Seas. In our last Number we published a letter from the Rev. Mr. Pinkerton, dated in June, from the Crimea. We have lately received the following copy of his next letter to his friend at Edinburgh, giving the particulars of that interesting journey up to the date following.

VIENNA, Sept. 1, 1816.

My dear friend,

I think I wrote to you from Simpheropol, in the Crimea, and gave you some account of my journey to that place; since that period I reached Cherson, where I made arrangements for a Bible Society. Odessa, where I established the Odessa Bible Society; in Kerkeneff, near Jassy, in Moldavia, I made preparations for establishing a Moldavian Bible Society, for commencing the printing of 5000 Moldavian Bibles. On leaving Moldavia I staid eight days quarantine on the Dniester, the plague having broken out on the frontiers of Turkey, not far from where I was. During my journey from Odessa to this place, I have been able to obtain accurate information of the state of all the nations and tribes between the Black Sea and the Adriatic, (chiefly of Slavonian origin) respecting the word of God. The particulars I cannot give you in a letter of this kind, you will have them from our Committee in London. In Kamenely Nodalsk, I attended the anniversary of the Padolian Bible Society, which is composed almost entirely of Catholics. The Catholic Bishop Mastkenetch, who is one of the Vice Presidents, was remarkably friendly, and held an excellent speech on the occasion. In Cracow I made preparations for establishing the Cracow Bible Society. Since my arrival here I have received the pleasing intelligence of the probable establishment of

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the Polish Bible Society at Warsaw. The Prince Adam Czartorisky, one of the first noblemen in Poland, is President. The commencement I made in Cracow for a Bible Society, during my ten days stay there, will, I hope, soon be matured, and an edition of 10,000 Polish Bibles and Testaments begun. In this city (Vienna) I have already succeeded in bringing the plan for an Austrian Bible Society before government, through the prime minister the Prince Metternich, who has shown himself greatly interested in the cause; so that after government have taken the matter into consideration and passed their resolution, we hope to see a Bible Society established in this city for the thirty millions of people of so many different nations and religious confessions, subject to the Austrian government. I forgot to mention to you in my letter from the Crimea, that in the vicinity of the ancient Tartar Metropolis, Bockshesera, I discovered an excellent translation of all the books of the Old Testament in the pure Tartar language written in Hebrew characters. This I found among the Koraim Jews. The manuscript is beautifully written on vellum paper. It is a real treasure for our cause. After being copied in the Arabic character and revised, we shall print it along with the Karass Testament, and then our Tartar Bible is complete. What parts of it I perused I found the translation excellent, for it has been made by the Tartars of the Koraim, who reject all the traditionary tales of the Jews, and hold the text of the Old Testament alone as the rule of their faith and manners. I sent it off by boat to await my arrival at St. Petersburg. My tour now leads me from this place to Presburg, thence to Breslau, Dresden, Leipzig, and Berlin, where I hope to hear from you; from Berlin I proceed to Warsaw, and St. Petersburg.

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Extract of another letter to the Editor of the Christian Herald, just received from Bristol, (England.)

Mr. Pinkerton has been in the Crimea to a large colony of Jews, where they have a college, with a Principal Rabbi, named Aaron, to whom he explained the object of his mission as an agent of the British and Foreign Bible Society. He was received with open arms, and informed that they were anxious to receive the *Christian Scriptures*. He presented to them the Gospel of Matthew, and the Epistle to the Hebrews. They were astonished and delighted on reading them, devoting day and night thereto during his stay.

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To the interesting information contained in the above letter, we add the following extract from the 12th Report of the British and Foreign Bible Society.

“ At a very numerous Meeting of the Basle Bible Society, in October last, it is a remarkable fact, that *several JEWS attended, and became subscribers.* ”

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

[We regret that the limits of our paper will not permit us to give the whole of that valuable Report, containing, together with its appendix, a condensed mass of most important and interesting information respecting the progress of the Bible cause throughout the world; the whole comprised in about 350 pages octavo.

We shall occasionally furnish our readers with as copious a selection of extracts from them as the nature and extent of our publication will permit, without encroaching on other departments. In many instances we shall confine ourselves to a summary statement of the most important facts embodied in those documents.]

“ For their information respecting Holland, Switzerland, and Germany, your Committee are chiefly indebted to the communications of their Secretary, the Rev. Dr. Steinkopff;—the result of his observations, during a tour which he was induced to undertake in those countries at their request.

“ At a General Meeting in Amsterdam in November last, it was finally determined that the seat of the Netherlands Bible Society should be established in that city. Under this general head, upwards of forty Societies are comprised; and the direction of their combined energies is entrusted to a Committee in Amsterdam. Of this National Confederation his Royal Highness the Prince of Orange is the patron. Many Bible Associations have also been formed, and are in a state of progressive advancement. In Amsterdam alone, they amount to twenty-four, and are already in a state of active operation.

“ To encourage and assist the proceedings of the Netherlands Bible Society, a large assortment of the Scriptures in various languages has been consigned, in equal proportions, to the cities of Amsterdam and Rotterdam.

“ The Grand Duchy of Berg Bible Society has exhibited proofs of the most laudable activity, and promises to become one of the most useful in Germany. It has not only collected large sums, but also established Branch Societies in various parts of the Duchy, as well as an active Auxiliary at Cologne, under the Presidency of Count Ernst Von der Lippe. Its proceedings are in all respects marked with great zeal, and directed by sound judgment and impartiality, the wants of Catholics and Protestants being equally attended to. A donation of 100*l.* presented to this Society by Dr. Steinkopff, proved the means of supplying many soldiers, more especially the sick and wounded in the hospitals with copies of the Scriptures.

“ The Prussian Bible Society, formed (as it will be recollected) under the auspices of his Prussian Majesty, and with the patronage of the first Officers of State, entered upon its operations by a pious and animating address to the public; and the vigour and

success of its proceedings have corresponded with the expectations which it had excited. In less than a year after its establishment, twelve Auxiliaries were instituted in different parts of the Prussian dominions. In how great a degree their assistance is wanted, may be conceived by the following circumstance, among many others of a similar import, stated in the First Report of the Prussian Bible Society: That among 18,000 German, 7,800 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found. It ought to be added, that the disposition to relieve these wants was no less promptly and liberally manifested.

"The following extract from the address before referred to, will exhibit the spirit with which the Prussian Bible Society commenced the exercise of its functions, and show, at the same time, how much may be anticipated from the further progress of this important and promising Institution.

"A noble zeal has spread itself among us for political affairs on a grand scale. May we deeply feel that nothing political can be permanent without a Christian foundation! May we, by the furtherance of an Institution so intimately connected with the best interests of Christianity, pave the way for a more flourishing state of the Christian Church, and the revival of a truly evangelical spirit. May we, by our deeds, refute all them who deny our being inspired with a general zeal for Christianity!"

"Your Committee have lately assisted this Institution with a donation of 300*l.* for its Silesian Auxiliaries at Breslau, Liegnitz and Bunzlau.

"The Hanoverian Bible Society is diligently engaged in obtaining accurate information respecting the want of the Scriptures, in preparing a large edition of them for distribution, and in organizing Auxiliary Societies through the kingdom. This Society is patronized by his Royal Highness the Duke of Cambridge, and supported by the Ministers of the Crown; and the venerable President Baron Von Arnswald, now eighty-two, animates its proceedings by his exemplary attention to his concerns.

"The Duchy of Brunswick Bible Society was established on the memorable 18th of June, two days subsequent to the death of the late much lamented Duke, who had signified his intention to become its Patron. This Society is supported by persons of the highest classes, and of the most respectable characters.

"The proceedings of the Wurtemberg Bible Society have displayed great zeal and activity.

"Among the Catholic population of this kingdom, about 7000 copies of the New Testament have been distributed, with the special sanction of the Episcopal Authority at Elwangen, by the Rev. Leander Van Ess, Catholic Professor of Divinity in the University of Marburg.

"Of the zeal manifested by this learned, pious, indefatigable Professor, in circulating the Scriptures in the Catholic provinces

of Germany, it is impossible to speak but in terms of the highest admiration.

"More than 60,000 copies of the New Testament have been printed by his exertions, and fresh editions are in the press. His work is carried on under the sanction of Episcopal Authority ; and, though the demands on his labours are increasing, they are very generously met by new subscriptions and donations. This distinguished philanthropist has had the happiness to witness the most pleasing fruits of his benevolent exertions, in the improved habits of those among whom the Scriptures have been distributed. Not only individuals, but whole families, have been reformed by the perusal of them. These and other good effects are so visible, that they have produced conviction in some Catholic Clergymen who were formerly hostile to the circulation of the Scriptures, or, who entertained doubts at least, as to its practical utility.

"Professor Van Ess has exhibited, in his own example, a striking proof of a candid and unprejudiced mind, by devoting part of the fund, furnished by this Society, to the supplying of poor Protestants in Hesse Cassel and Hesse Darmstadt with Luther's Version of the Scriptures.

"The estimation in which he is held by many, both Catholic and Protestants in Germany, with whom he carries on a very extensive correspondence, is deservedly high.

"A similar tribute of commendation is due to the Catholic Pastor, and President of the Catholic Bible Society at Ratisbon, Regens Wittmann, whom Dr. Steinkopff justly designates as the Father of the Fatherless, and a Friend to the Destitute.

"The edition of the New Testament printed by Regens Wittmann, has proved very acceptable in some parts of Catholic Germany, where that of Professor Van Ess has not been received. More than 10,000 copies of a former edition have been circulated ; and the present demands are so great, that an impression of 20,000 copies will scarcely be sufficient to supply them.

"To these names your Committee will add that of the Rev. John Gossner, of Munich, who has printed and circulated 10,000 copies of the New Testament among the German Catholics, 5,000 of which were disposed of in less than six weeks.

"Your Committee, anxious to encourage the labours of these respectable men, of whose integrity, zeal, and activity, they have received the most satisfactory proofs, have granted to the Rev. Leander Van Ess the sum of 500*l.* in addition to their former grants ; to Regens Wittmann, 200*l.*, to promote the circulation of his New Testament ; and to the Rev. John Gossner, to whom Dr. Steinkopff had presented 100*l.*, an additional 200*l.* for the purpose of enabling him to print a second edition of the New Testament.

"Of the Bremen, Hamburg-Altona, and Lubeck Bible Societies, it is sufficient to say, that they are in full activity, and have proved highly beneficial within their respective departments.

(To be continued.)

RICHARD REYNOLDS, *the Christian Philanthropist.*

We feel it our duty to leave out a quantity of interesting intelligence lately received, in order to gratify and edify our readers by the following account of a most remarkable Philanthropist of Bristol, England, whose character and alms-deeds shed a distinguished lustre, not only on the country which had the honour to give him birth, but also on the whole human family, every part of which he cordially embraced in the expansive affections of his benevolent soul,—and especially on the Christian religion, of which he was an exemplary disciple and a shining ornament. He departed this life the 10th of September last. We extract the following from the *Bristol Gazette* of 10th October, giving an account of a Public Meeting held at Guildhall, for the purpose of paying a tribute of respect to his memory, and establishing a Society which should perpetuate his name, relieve the wants of the numerous pensioners upon his bounty, whom his death hath left destitute, and afford assistance to the several charitable institutions of that city.

The Rev. W. THORP addressed the Chair in nearly the following words:—

MR. CHAIRMAN,—Sir,—Never surely were the Inhabitants of Bristol convened upon a more solemn or a more affecting occasion than the present—to render a grateful tribute of respect to one of the best of men, and to perpetuate the memory of a Philanthropist, of singular and transcendent excellence. Thousands can testify that he was an ornament of our nature,—an honour to our City,—the glory of the Society to which he belonged,—and a blessing to the Empire and the World. When the eye saw him, it blessed him,—when the ear heard him, it bore him witness;—he was eyes to the blind, and feet to the lame; *the cause which he knew not he searched out*; he made the Widow's heart to sing for joy; and the blessing of the outcast Orphan, ready to perish, came upon him. He is now gone to that country from whose bourne no traveller returns: and while Bristol, with her Widows and her Orphans, are weeping over his ashes, the whole nation has reason to lament his departure. That departure however was attended with many alleviating circumstances; which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those that have no hope. We entertain the faith of Christians, and cannot give place to the despair of Heathens. He hath rested from his labours, and his works shall follow him,—not to procure his title, but to prove his right to the Tree of Life, and to enter within the Gates of the heavenly Jerusalem. We adore that kind and indulgent Providence, which spared his valuable life for so many years, and thus permitted him to mature those plans which he had projected for the relief of misery, ages after his decease. We congratulate our fellow-citizens on the honour they have done to themselves, by assembling on this day, to embalm his memory with their tears,—to catch with his falling mantle the sacred flame that glowed with such fervour in his bosom,—and to do what within them lies to give immortality to a name, so dear and so venerable. That we may be enabled with more facility to transcribe his virtues and copy his example, let us review the character of that benevolence by which he was so eminently distinguished.

The benevolence of RICHARD REYNOLDS, Sir, was of the highest order. It was liberal, diffusive, universal.—Not narrowed by party prejudice, nor bounded by the limits of party connexions, it embraced the Family of Man,—yea the whole circle of living beings, endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity, of religious connexions, of moral worth, and of the various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed.

Proceeding, in the first instance, from compassion, it was afterwards purified by religious principle,—and strengthened by a sense of his awful responsibility, to the great Lord of All for the talent with which he was intrusted. Compassion, improperly cultivated, degenerates into an useless sensibility. The pleasure that attends it, soothes and deceives the heart. An interesting account of human wretchedness excites its pleasurable sympathetic emotions; the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception. But to enter the abodes of the wretched,—to examine into debts, and wants, and diseases,—to encounter loathsome sights, and endure offensive smells within the very sphere of infection; to give time, and thought, and talent, and labour, and property,—this is the substance and not the shadow of virtue; the pleasure of sensibility may be greater; but greater also is the danger of self-deceit. Death bed scenes, eloquently described, delight the imagination; but they who are most delighted, are not always the first to visit a dying neighbour, and sit up all night, and wipe away the cold sweat, and moisten the parched lip, and remove the phlegm, and contrive easy postures, and bear with fretfulness, and drop the pious thought, and console the departing spirit! Ah no! These boasted children of sentimental benevolence, may often repair to the temple of virtue, but not to sacrifice. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away, like the cold-hearted Priest and Levite. It avoids the sight, and suppresses the thought of pain,—stops the ears to the cry of indigence, passes by the house of mourning, and abandons the nearest friends, when sick, to the care of the nurse and the physician; and when dead, to those who mourn for hire. And all this under the pretence of delicacy of feeling, and a tender heart! Such was not the benevolence of the Bristol Philanthropist. Those acts of bounty which flow from the influence of sensibility, soon fail: like the good seed fallen on stony ground, they soon spring up, and as soon wither. But the benevolence of RICHARD REYNOLDS, purified, strengthened, and animated by Christian principle, was steady, uniform, and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardours nor relax its exertions.

It was active and industrious. His eloquence was not that of words, but of deeds. He said little, but he did much. He left others to define benevolence; he studied the practice of it. While the sickly child of sensibility was weeping, he was extending relief. While philosophers were disputing whether philanthropy arise from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all those causes,—heedless of their contentions, he was exemplified in real life, privately, and before the world, the character of the true philanthropist. Their speculations he reduced to action—their

abstract notions he embodied; and to their airy nothings, he gave not only a local habitation, but a reality, a substance, and a form. Like his beloved Master, whose spirit he had imbibed, and whose example he closely copied, he went about continually doing good.

His beneficence was guided by wisdom and discretion, it was not scattered promiscuously and at random, but bestowed upon such objects, and in such a way, as he deemed, (and he was a most excellent judge,) the most effective in promoting the individual and the general good. To furnish employment for the healthy and the strong; to supply the wants of the really indigent and necessitous; to ease the aching heart of the father, who after toiling the live long day, finds, instead of rest at home, that he is called to bear, what he is least able to bear, the cries of a numerous family demanding bread, when he has none to give; to assuage the sorrows of poverty, overtaken by sickness or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind, feet to the lame, and speech to the dumb; to rescue vice from guilt, and infamy, and ruin; and during the season of reformation, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days, by administering that bounty, which they in the time of their prosperity were ready to administer to others—*these* were the employments of Richard Reynolds—*these* the objects of his beneficence—*these* were the offices of mercy in which he delighted! His heart told him what to do: his conscience, as the Vicegerent of Heaven, reminded him of the claims of moral obligation, and insisted that it must be done. His head devised the means, and arranged the plan of action; and his hands, obedient to the dictates of his heart, and the mandates of conscience, were ever ready to execute the plans which his head had formed. Thus his WHOLE EXISTENCE was consecrated to the cause of benevolence! If we love the modesty which concealed the hand that bestowed the princely donation, we revere the courage which occasionally stepped forward to avow himself the donor, when his design was to stimulate others to follow his example. His whole conduct was marked by the most consummate wisdom; and left us at a loss whether to admire most the benevolence of his heart or the powers of his understanding—the deeds of mercy which he performed, or the manner in which he performed them.

All this prudence and benevolence was adorned with modesty and humility. So far was he from being inflated with the pride of wealth, that he spoke the genuine sentiments of his heart, when he said to a friend who applied to him with a case of distress, "My talent is the meanest of all talents, —a little sordid dust; but the man in the parable, who had but one talent, was accountable: and for the talent that I possess, humble as it is, I am also accountable to the great LORD OF ALL." His bounty was not the result of fear, like the obedience of a slave who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the dread of punishment, nor performed with a view to *merit* an inheritance in the kingdom of Heaven. All such sentiments he rejected with abhorrence,—placed his whole dependence for eternal life upon the Sovereign Mercy of God, through the propitiating sacrifice of his Redeemer; he laid claim to no distinctions, assumed no airs of superiority, and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and like the Providence of Heaven, concealed the hand that sent the relief.—He was a burning and a shining light, and would have no man know it. But, he could not be hid. To hide goodness like his was impossible. How have

seen the good man shrink within himself, and his venerable countenance crimsoned with the blush of modesty, when the mention of his name has been hailed in this place with a thunder of applause!

He felt a luxury in doing good, and he determined to enjoy that luxury. His own experience taught him, that the God of Mercy who formed the heart of man to be the dispenser of his bounty, has ordained, that like the vital fluid, which goes from the heart, to diffuse life and genial warmth through the whole system, it should return, in the course of circulation, not impoverished, but enriched, to the source whence it flowed. His goodness might sometimes be requited with evil, but this moved him not. He knew that no deed of mercy could be wasted—that some ministering angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence, that nothing may be lost. Actuated by these noble principles, he held on his glorious career, still scattering blessings around him, until he resigned his meek and gentle spirit into the hands of his Redeemer; to enjoy the fulness of his love, and to behold the brightness of his glory, in the regions of eternal day. By relieving the miserable, he made himself friends of the mammon of unrighteousness, many of whom had gone before him, and have now hailed him, as their benefactor, on his arrival into everlasting habitations.

Mr. Counsellor SMITH spoke to this effect:—

Our departed friend was a citizen of the world; his benevolence extended far and wide. No doubt many persons in this large assembly could bear ample testimony to this, and relate abundance of interesting proofs of it, if the time would allow. A particular instance having occurred under my own observation, I shall beg leave to state it. When the first subscription was opened to relieve the distress in Germany, I took some part in that Institution. Being in Bristol soon afterwards, I had some conversation with Mr. REYNOLDS on the subject. He made many judicious observations and inquiries as to the nature of the distress, and the best mode of distribution, which served as valuable hints to the Committee in London. He then modestly subscribed a moderate sum with his name; but shortly after, the Committee received a blank letter, having the post mark of Bristol, and enclosing a Bank of England bill for Five Hundred Pounds.—At the first report of the death of RICHARD REYNOLDS, an unanimous sentiment was felt in society, that the public loss was irreparable. However, Sir, from the appearance and spirit of this meeting, it should seem that his mantle has fallen, not on any particular person merely, but on the whole city; and we hope, that although a double portion of his spirit may not rest on individuals, yet collectively, it is felt more than an hundred-fold by the inhabitants at large. His example, Sir, will, I trust, excite thousands to tread in his steps, and to imitate his excellencies. I do not say that they will equal his transcendent merits; but as much as the particles of the dew, and the drops of the rain, do more good collectively than any single river, which may adorn and enrich our country—let us hope, that the many drops of benevolence, which shall be collected by this excellent Institution, will descend on the poor, and the distressed, in various streams of mercy, like the dew and the rain from Heaven, and do even more extensive good than that noble river whose source is now dried up.

Dr. POLE spoke as follows:—Being called upon to second the resolution that we have just heard, I avail myself of this opportunity of adding a very few remarks to those that have been already made, relative to the object for which we are this day assembled; to commemorate the name of a man honoured and revered by all who knew him. What I may say on the present occasion, considering my connexion with our departed friend, in religious society, might be deemed the result of partiality, was it not for the many

concurrent testimonies of those around me. Richard Reynolds, it is well known, possessed an ample fortune, in proportion to which his private establishment was very plain and moderate; *he added frugality to charity for charity's sake.* When applied to on behalf of the distressed, he seemed to feel a dread of misapplying his bounty; he studied, not only how to discriminate between the deserving and the imposing applicant, but how he could render his charitable donations the most extensively beneficial. *When sufferers applied to him for his assistance, he inquired into their connexions and relatives; if they were capable of affording relief, he first endeavoured to awaken their benevolence, with a promise to contribute equally with them; by this judicious mode of conduct, he was often the means of the sufferer receiving double or treble the assistance he would otherwise have obtained; whilst he became the instrument of promoting sympathy and benevolence in many others; and was by these means capable of affording efficient help to a far greater number of unfortunate fellow-creatures.*

It is well known, that he made it his constant practice, from religious principle, annually to spend the whole of his income. What his moderate domestic establishment did not require, he disposed of in subscriptions and donations for promoting whatever was useful to society, as well as to lessen the sufferings of the afflicted, without regard to names, sects, or parties. At one particular time (if I am rightly informed) he wrote to a friend in London, acquainting him that he had not, that year, spent the whole of his income, requesting that if he knew of any particular cases claiming charitable relief, he would be glad to be informed;—his friend communicated to him the distressing situation of a considerable number of persons confined in a certain prison for small debts. What did this humane and generous Philanthropist do on this representation? He cleared the whole of their debts. He swept this direful mansion of all its miserable tenants. He opened the prison doors, proclaimed deliverance to the captives, and let the oppressed go free.

Dr. Stock said, that he should not have addressed the meeting, had he not happened to have heard, from what he considered good authority, the particulars of the act of princely liberality alluded to by the Rev. Mr. Cowan. Mr. Reynolds, at the period alluded to (1795,) resided at Colebrook Dale.—He addressed a letter to some friends in London, stating the impression made upon his mind, by the distresses of the community, and desiring that they would draw upon him for such sum as they might think proper. They complied with his request, and drew, in a very short time, to the extent of Eleven Thousand Pounds. It appeared, however, that they had not yet taken due measure of his liberality: for in the course of a few months, he again wrote, stating that his mind was not easy, and his coffers still too full. In consequence of which they drew for Nine Thousand Pounds more!

Mr. STEPHEN PRUST, introduced the following anecdotes:—Mr. REYNOLDS having applied to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give, made use of the following argument: “When gold *encircles* the heart it *contracts* it to such a degree, that *no good* can issue from it; but when the pure gold of Faith and Love gets *into* the heart it *expands* it, so that the last drop of life's blood will flow into any channel of benevolence.”—Being importuned by a friend to sit for his portrait, he at length consented. He was asked, “How he would like to be painted?” His answer was, “Sitting among books.”—“Any book in particular?”—“The BIBLE.”—“Open at any particular part?”—“At the fifth chapter of Romans, the first verse to be legible:” *Therefore being justified by FAITH, we have peace with God, through OUR LORD JESUS CHRIST.*”

A Lady applied to him, on behalf of an Orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor."—"Stop (said the good man)—you mistake—we do not thank the clouds for the rain—Teach him to look higher, and thank HIM who giveth both the clouds and the rain."

"His maxim was—"I am only a steward, and must soon render up my account: therefore I will make my own hands my executors."—He laid out Ten Thousand Pounds Sterling in Estates, the rents of which are to be divided for ever between seven of the public charities of Bristol, to supply the wants of the poor. He spent the last ten years of his life in active benevolence, seeking out cases of distress—occupying nearly the whole of his time, besides employing almoners in most of the active benevolent characters of Bristol."

"A few days previously to his death, after something consolatory had been ministered by an endeared female friend, he said, "My Faith and Hope are, as they have long been, on the mercy of God, through JESUS CHRIST, who was the propitiation for my sins, and not for mine only, but for the sins of the whole world."

"During his illness, he was extremely placid, and kind to every body; his countenance and conduct indicating that all within was peace.—No alarm, no regret at leaving a world in which no one perhaps had more of its real blessings to relinquish,—the love, the veneration, of all around him; but on the contrary, a willingness to yield up his Spirit to him who gave it, and had sanctified it by the blood of the Redeemer."

THE JEWS.

The first Anniversary Meeting of the *Bristol Auxiliary Society for promoting Christianity among the Jews*, was held on the 3d Oct. pursuant to advertisement, in the Great Room, Prince's Street: the Hon. and Right Rev. the Lord Bishop of Gloucester, Joint Patron of the London Society, in the chair. The meeting was numerous and respectfully attended by the Clergy and Gentry of this and the neighbouring counties. There were present also, as the Representatives of the Parent Society in London, the Rev. Messrs. Simeon and D. Wilson, Rev. L. Way, one of the Vice-Presidents, and Rev. C. S. Hawtrej, Joint Secretary and Minister of the Episcopal Jews' Chapel in the metropolis. The cause of the Society was advocated with distinguished ability, and vindicated by many powerful and convincing arguments from various objections arising either from a partial, defective or erroneous view of the object, principle and proceedings of the institution. An explanation was given of some important changes, which on the grounds of past experience have recently been introduced into the economy of the Society, particularly respecting the regulations which have been adopted for administering temporal relief to sick and distressed Jews, and which are stated at length in the *Jewish Expositor* for September. The Meeting was also gratified by the communication of some highly interesting intelligence relative to the Jews of the Continent; numbers of whom are so anxiously desirous of receiving the Christian Scriptures in their own language, that repeated and most urgent applications have been made to the Committee of the British and Foreign Bible Society by their agents abroad, to enable them to meet their solicitations, in Hebrew, under the auspices of the London Society. The Committee have in consequence applied to the London Society for a thousand copies of the four Gospels, which have already been published under its auspices. The Acts of the Apostles are on the point of issuing from the press, and the Epistle to the Romans, and

First to the Corinthians, are in a state of considerable forwardness; and there is good reason to hope that the entire Version of the New Testament in pure Biblical Hebrew will be completed and published in the space of another year, *if the funds requisite to so expensive an undertaking can be raised.* The Members of the Bristol Auxiliary Society had the satisfaction, at the close of the meeting, of receiving the consent of the Prelate, who had kindly presided at it to become Patron of the Society. When the business of the day was concluded, several donations and new subscriptions were received, and a collection of nearly 30*l.* made at the doors. Two sermons were preached Sunday morning, in behalf of the Society, at St. Mary Redcliff and St. Paul's, by the Rev. Messrs. Simeon and Way respectively.

BRIST. GAZ.

Eighth Report of the Jews' Society, (of London.)

(Continued from page 139.)

FEMALE DEPARTMENT.

It affords your Committee peculiar pleasure to bear testimony to the zeal and ability displayed by the Committee of the Ladies' Auxiliary Society of the Metropolis, in conducting this department. The grateful acknowledgments of your Committee are also due to the Ladies' Societies throughout the kingdom, for the distinguished liberality with which they have aided the cause of the House of Israel.

Your Committee will now call your attention to some passages in the Second Report of the Ladies' Auxiliary Society of the Metropolis.

"In promotion of the object for which the London Ladies' Auxiliary Society was instituted, it has been thought expedient that the last Anniversary should terminate its public meetings; and that, in future, a statement of its proceedings should be received through the medium of the Annual Report of the Parent Society.

"This departure from their usual course, the Committee of the London Ladies' Auxiliary Society feel convinced will be regarded with approbation, as tending to advance the financial interests of the Institution, by avoiding the expense consequent on a public meeting, which the local circumstances of the Society rendered unnecessary."

In the propriety of the foregoing arrangement your Committee entirely concur; and they will now give an Extract from the Ladies' Report, illustrative of the deplorable ignorance in spiritual things, under which the children of Jews are too often involved; which shows, in a striking point of view, the importance of this Institution.

"During the last year, a girl of nine years of age was received under the Society's care; whose station in life being far above that of the generality of the children, afforded a reasonable expectation that some acquaintance with the form of religion might be possessed: but on being conducted into the School-room, where her new associates were assembled for Evening Prayer, she manifested such

an entire ignorance both of the manner and object of worship, as to appear quite amused with the behaviour of those who were engaged in it: and upon being reproved by one of her companions, for not joining in prayer, she inquired, with much earnestness, 'What is prayer?' Another instance of the same deplorable ignorance was displayed in a reply to one of the Visitors, by a child just received into the class which she was catechising: On being asked, Who is God? she answered, 'An evil spirit!'

After making some appropriate remarks on the above affecting instances of spiritual darkness, the Ladies' Committee observe, "that though in some instances a less striking degree of ignorance may have existed, yet that, with very few exceptions, the Children in the Female School, when admitted, were as devoid of any knowledge of God, and their own souls, as those who have been particularized."

Your Committee will now lay before you two anecdotes of a more pleasing kind; which will exhibit to your view the hopeful change produced in the minds of the infant daughters of Israel, in consequence of the instruction which they receive in your Seminary.

"A short time since, a fire having been discovered in the neighbourhood of the School, which threatened to extend itself to their dwelling, instead of giving way to fruitless expressions of terror, the Children immediately repaired to their Governess, and entreated her to unite with them in prayer, that their Saviour might be with them to preserve them from the anticipated danger: even the youngest clung to her, begging her not to discontinue supplication; as they were convinced the Lord would not suffer them to be hurt, if they were sincere in asking his protection."

The Ladies' Report thus continues:

"Your Committee would likewise record a pleasing evidence of the sympathy for the necessities of others, which was manifested by these Children, on receiving a brief account of the object of the Church Missionary Society, given by one of the appointed Visitors of the School: her little auditors became so deeply interested in the cause of the Heathen, as to request permission to appropriate all the money of which they were possessed, to this end. Nor was this impression transient: the Subscription which was then commenced, has continued to impart unabated pleasure to the contributors; a small collection having already been received from Jewish Children for the promotion of the knowledge of that Saviour whom so lately they were taught to blaspheme."

From the Ladies' Report, some encouraging information is given respecting the Girls baptized, and placed out in service; and likewise concerning the Asylum.

From the Religious Remembrancer.

FULFILMENT OF PROPHECY.

The Jews.—One of the first subjects to be decided by the Diet at Frankfort relates to the political rights of the Jews. That cruel policy which

has been pursued with respect to the Jews, we trust, had been on the point of being abandoned for ever. To have been for so many ages, without a country or a home;

To find no spot in all the world their own;

To be the only people that do not inhabit the birth-place of their ancestors; this surely is a fate hard and bitter and severe enough.

A Paris article of Sept. 24, says—"The Memorial Religieux announces that 20,000 Jews, of the district of Mantua, have addressed petitions to the Emperor of Austria in favour of their brethren, who they assert are still persecuted in Piedmont, and in the states of Germany."

FROM CHINA.

Mr. Morrison, in a letter dated Canton, January 1, 1816, states that the Chinese government were carrying on a persecution against the Roman Catholics; 72 persons had been apprehended. The two leaders who refused to recant the Choo-yung and Tun-gguen, were ordered to be strangled immediately: 38 others who also refused to recant, were ordered to Tartary as slaves; among these are several women and an old man of *eighty*. The obstinate old man, and a few others who seemed more culpable than the rest, are condemned to wear, *for ever*, a heavy wooden collar. In the Report of the Viceroy, the Christian religion is declared to be a depraved irregular religion, particularly injurious to the hearts and manners of men!!

(To be continued.)

From the Morristown Herald, (N. J.) Thursday, Nov. 14.

SABBATH SCHOOL EXAMINATION.

For the information of the Christian community abroad, we feel it our pleasing duty to give some account of one of the most interesting scenes that has been witnessed in this place for a number of years. On Sunday last, agreeably to previous notice and arrangement, the Scholars, to the number of between three and four hundred, belonging to the different Sabbath Schools which have been instituted during the past summer, within the bounds of the Morris congregation, assembled at the church, for the purpose of being examined; when a discourse particularly adapted to the occasion, was delivered by the Rev. WILLIAM A. M'DOWELL, from Luke xviii. 16.—*Suffer little Children to come unto me, and forbid them not; for of such is the kingdom of heaven.* Shortly after divine service, the several schools were arranged in seats appropriated to them in the gallery, under the care and direction of their respective superintendants and teachers; and after an appropriate introductory Prayer by Mr. M'Dowell, the examination commenced, in the presence of hundreds of spectators, who had remained to witness the scene. To hear children, who, but a few months ago, could scarcely spell a syllable, now reading the Scriptures with tolerable fluency—to hear others repeat from memory several chapters in the Testament, and a number of Divine Songs—and others answering, with promptitude and accuracy, the questions proposed to them from any part of the Catechism—to observe the system, order, and regularity, with which the several schools and classes were arranged and conducted by their different superintendants and teachers—and the attention and ardor with which the children

engaged in their several exercises, afforded a gratification to those who were present, which cannot easily be described.

Time and language fail us to do justice to this subject; yet we cannot refrain from bearing our feeble testimony in favour of these Institutions, in which are laid the very foundations of moral and religious society; and therefore cannot but hope they will be extensively introduced, and permanently supported throughout our country.

WIDOWS' SOCIETY.

WE invite the attention of our readers to the case of the interesting Institution of which we publish the following Annual Report; and beg them to consider the situation to which its Managers must inevitably be reduced, unless the helping hand of benevolence afford the needful supply. Shall it be said, that in this large and wealthy metropolis, inhabited by *Christians*, one of our oldest, most respectable, and useful charitable Societies, is compelled to withhold its wonted relief from a considerable number of desolate, but virtuous, widows, and fatherless children, who are dependent on them for even a small pittance, wherewith to purchase a few loaves of bread to stop the cravings of hunger, some coarse garments to shelter their limbs from the wintry blast; and a few sticks of wood to cook their scanty and humble food? Shall the channels through which the charity of our fellow-citizens have flowed for nineteen years past, dispensing comfort and gladness to the distressed widow, and her young and helpless offspring, be now dried up, through the failure of those small tributary streams which formerly supplied them with the milk and the wine of charity? We trust the mere mention of the situation of that worthy Society will call forth the necessary aid from a generous and Christian Public.

The Annual Meeting of the *Society for the relief of Poor Widows with Small Children*, was held at the N. York City Hotel, on the 20th instant.

The Treasurer rendered her accounts for the year. The Secretary then read the minutes of the proceedings of the Board of Managers, and the following

REPORT.

THE 19th Anniversary of the Society has arrived; and we are desirous of laying before the Meeting a summary, but we hope satisfactory, account of the proceedings of the last year.

Our benefactors have been liberal beyond what we had reason to expect, considering the number of benevolent institutions which have arisen in this city, and have justly claimed a participation of the bounty of its inhabitants: but our resources are inadequate to the increasing demands on the Society. Our class of poor will ever remain among the most interesting of those who solicit the patronage of the Public. Had we time to detail the sufferings of the individuals and families which have been relieved, we are conscious there would be sufficient excitement for the same liberality which has hitherto supported this Institution. As far as possible, we have endeavoured to discriminate between that poverty which is the result of idle and vicious habits, and which, according to our constitution, has no claim upon our bounty,—and that which in the *Providence of God* has overtaken meritorious and suffering families. We

confidently assert, that the sick have been visited, and cordials and medicines administered to them with tenderness and attention ;—the bereaved and distressed have been encouraged and consoled ;—the *Maniac* provided with an asylum ;—the *Orphan* led to a place of refuge ;—and each family, we believe, have found a counsellor and friend in the Managers of this Institution. For some years it has been the opinion of some of the Members of this Board, who have witnessed the large funds that are necessary to give even a small pittance to each family, that from the increase of population of this city, your bounty is likely to be, and indeed has already become so diffusive, as to render the distribution not only laborious to the Managers, but also of small benefit to the Widows and Orphans,—except in case of sickness or peculiar affliction, when nothing needful has been withheld. It therefore has been thought expedient to limit the number of Widows, and to afford exclusively assistance to such as come within the limitation. This will not be thought injudicious, when it is considered that there has not been for some years past less than 200 Widows and 560 children on your Managers' books. At the present time they amount to 202 widows and 500 children. Allowing only three dollars a month for each family for six months, the time during which relief is usually extended to them, the sum at the close of the season amounts to 3636 dollars, without allowing for sickness and peculiar cases of distress. There never has been a majority in the board for this measure ; though it continues to be advocated by those whose judgment and experience are entitled to the greatest respect. It is now brought before you, in order that we may have an opportunity of knowing how far such a measure would meet with general approbation. In closing this report, it becomes us to cherish with devout recollection the remembrance of *His Charity*, who for our sakes became poor, and who has left his command on record for our instruction, " To visit the *Fatherless* and *Widow* in their affliction," and hath condescended to add, for our encouragement, " He that giveth to the poor lendeth to the Lord."

After the reading of the Report, the Society proceeded to the election of Managers for the ensuing year ; when the following Ladies were elected :

Mrs. J. E. Caldwell, First Directress ; Mrs. S. Boyd, Second do. ; Mrs. Colonel Few, Treasurer ; Miss Mary Laight, Secretary. Managers—Mrs. D. Andrews ; Mrs. M. Boorman, Mrs. D. Codwise, Mrs. L. Coit, Mrs. S. Ledyard, Mrs. P. Ludlow, Mrs. P. Perit, Mrs. H. Tenbrook, Mrs. Dr. Rodgers, Mrs. Dr. N. Romaine, Mrs. D. Gelston, Miss Murray.

BIBLE SOCIETIES.

A Bible Society has been formed at Mount Holly, Burlington county, (N. J.) Auxiliary to the New-Jersey Bible Society.

On the 1st of October last, a meeting of citizens was held in Williamsport, Lycoming county, Pa. and a Bible Society formed, named **THE SUSQUEHANNAH BIBLE SOCIETY.**